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WEEKLY REVIEW.

—A FRIEND communicates the following paragraphs:

The following practical application of a Sunday School lesson will be especially appreciated by those who are using the Berean series. Last Sunday our lesson was the conversion of the Philippian Jailor. you know your lesson?" asked a teacher. "Yes." "But do you know it *by heart*? Have you received that which the jailor and his household did? Your father is also a jailor and a follower of Jesus—now we want to see his family saved as was that of the jailor at Phillippi." The lessou so closely brought home was used by the Holy Spirit as a fulcrum for raising the soul to the point of interest and awakening. Jesus was then presented to the view of faith, and a look brought life. Like the work at Philippi, it was done *straightway*. A precious immortal "rejoiced, believing in God." The word of God had free course and was glorified.

The Nagpore M. E. Circuit closed its Conference year with two most enjoyable tea-meetings. At Nagpore a free treat was given to the Sunday School. —Gentlemen of different churches addressed the children, and the occasion was highly profitable as well as pleasant. Such occasions aid greatly in exciting an interest in favour of the Sunday School among the parents and other adults. A general tea-meeting was given at Kamptee to aid in the completion of the Native Chapel. About 130 were present; and numbers heard the Word of God spoken and sung, who do not attend our regular services.

—"ANATOMY, Human and Comparative. By Rev. Henry J. Bruce, Am. Marathi Mission, Satara." This is a handsome 8vo. volume of 264 pp., printed in the author's own house, on a small amateur press, by his own children, a boy of 13 and a girl of 11 years. The entire compositors' work has been done by these children. The printing is most creditable and will compare favourably with the work of our best presses. The book has been prepared expressly for translation into the Marathi language, and a Marathi version is nearly ready for the press. Mr. Bruce is himself a naturalist, and has given a good deal of attention to some departments of natural history. He was appointed in 1871, by the Am. Marathi Mission, to deliver a course of lectures on Anatomy and Physiology. Failure of health hindered him from carrying out this purpose fully, at the time, and he left for America. Since his return he has prepared this work, which appears to us well fitted to be useful in this country, whether in the English or in the Vernacular. He has sought to present, in a simple and comprehensive manner, some of the principal facts in Anatomy, Physiology, and Zoology. In so wide a range, some topics have been necessarily treated very briefly. Yet the work is no where dry and uninteresting; but on the contrary, it is animated and life-like, and well fitted to engage the attention of those even who are not scholastically inclined. The author remarks in the preface that the people of India, though surrounded by so many interesting forms in nature, know very little about them. Their powers of observation and discrimination are very little cultivated. As a proof of this, he instances the general ignorance of the names of many common species of animals. The book abounds with illustrations; there are about 175, and the cuts were mostly obtained during the author's recent visit to America. The eight chapters into which the book is divided, treat of the Animal Kingdom; Bones of animals; motions, muscles, nerves; food and digestion; circulation and respiration; secretions and excretions; senses; voice, instinct, intelligence.—As the subject of Natural History is to be introduced into the course of study in Government schools, it might be worth the while of the Director of Public Instruction to look at this book and see if it could not be introduced, whether in its English or Marathi form, with advantage, as a text-book, in some of the schools under his care. The author has had a good deal of Indian experience. The book, neatly bound, is sold at two rupees a copy.

—"The Light of Life: every Christian's Duty in New Testament words. Compiled by R. J. Ellis, Missionary, Bengal." Our readers are aware that the Rev. Mr. Ellis, the esteemed author of this book, died a few months ago. Prepared two years ago, this book has only lately made its appearance. It consists of the texts of the N. Testament relating to the duties of Christians, classified under the following head: Special Duties; Duty of Special Individuals: Duty towards Special Individuals; Duty under Special Circumstances; Negative Duties; General Daties,—with many subdivisions under each head, facilitating reference. Many will be glad to have this book and it is fitted to be useful to all Christians, as a book of occasional reference. Oh how love I thy law! said the Psalmist; it is my delight all the day. The law of God is the expression of his will, and his will is the exponent of his love, and it would be a strange thing if his commandments were grievous to the Christians. Some have books containing the promises; but the promises are for the purpose of enabling us to keep the precepts. This book has been handsomely printed by Elliot Stock, London. Its sale will, we believe, be for the advantage of the bereaved family. Copies (price Rs. 1 as. 4) may be obtained from the Editor of the Bombay Guardian.

—A CASE mentioned in the last Report of the Basel Mission in S. India, seems to be a hard one, to the party principally concerned. A Hindoo girl, a sister of one of the earlier converts, became a Christian. She had been married at seven years of age to a Hindoo of her caste, but had never passed through the second marriage. When she became a Christian, her husband (so called) said she could never be his proper wife, and he married another woman. But he was unwilling that she should have the same liberty he claimed for himself, and demanded her as his concubine. To save her from him, a suit for legal separation was instituted in the Dharwar Court Will it be believed? the suit was dismissed. English justice could do nothing to save the Christian woman from the degradation and misery of being made over to a heathen as his concubine. We understand that the Basel Committee have expressed the wish that the case should be further prosecuted. It would certainly be a great scandal if the poor girl were to be made over to the tender mercies of a heathen, who refuses to accord her the place of a wife.

—AN influential Committee has been formed at Cambridge, comprising three heads of colleges, and many active members of the teaching body of the University, to inaugurate a Cambridge Mission to India. Dr. Westcott, Dr. Lightfoot and Mr. E. B. Cowell are to nominate the missionaries. Delhi is to be the seat of this Mission. Three missionaries have been appointed, and two of these, we are happy to state, have already arrived in this country, viz. Rev. E. Bickersteth and Rev. J. D. Munro Murray.

—WITH reference to C. R. J.'s letter in last *Guardian*, we notice that he carefully turns aside from certain texts that unequivocally show the existence of conscious spirit apart from the earthly body. To bring up other texts in which the hope of the Christian is set forward to the resurrection of the body, is no answer to these, any more than to say that the declared purpose of Christ to meet his disciples after his resurrection in Galilee, is a proof that he did not meet them first in Jerusalem. "I have many things to say unto you, but ye cannot bear them now" said Christ, and this principle runs through Scripture. Things that are more easily apprehended are first revealed, then more advanced truths. The ordinary reader will not find in the Pentateuch any clear intimation of a life to come; all the motives brought to bear, pertain to this life. But the God of Abraham, Isaac and Jacob is the God not of the living only, but of the dead. Our Lord shows us Abraham living, in a place of happiness; Moses and Elijah appear living and glorious to Peter, James and John. Imagine any body trying to prove to these disciples that Moses, Elijah, Abraham and all the ancient believers were annihilated as to their consciousness, and would never have a thought till the judgment-day. But we have already dwelt sufficiently upon this subject, and C. R. J. has advanced nothing which has not previously been commented on in our columns. We have in our library some ponderous volumes setting forth the views that he advocates, and they have not deflected by a hair's breadth our conviction that for a believer to depart is to be with Christ. Mere personal felicity is not the great thing set before the minds of believers in the Bible; but the day of Christ's complete ascendency, the day of the manifestation of the sons of God, the day of the restitution of all things *upon this earth*, when the New Jerusalem shall be seen, not springing out of the graves, but coming down from God out of heaven, this it is that receives the chief prominence, in what pertains to the future of believers, and we have stated at length the reasons why it should be so. The believer prays, 'Thy kingdom come,' and his supreme desire must relate to the time when all things shall be subdued unto Christ, and therefore this is the matter which is made more prominent in the Scriptures. But this does not hinder that He who is head over all things to the church, should gather to himself "the spirits of just men made perfect" upon the heavenly Sion. "Because I live, ye shall live also." It is consequently a waste of time to over-whelm us with texts setting forth the totality of the death of believers. It is indeed total, as regards this world. As far as regards the opportunity of doing anything *here*, and *now*, it is total. Thank God, he has not allowed the volume of revelation to close without showing us the blessedness of those who die in the Lord. Their rest is a blessed rest not the rest, of a stone.

—WITH reference to *Pathfinder's* question, we remark that the Bible gives us such information as is fitted to help us to serve God in this life, but does not undertake to remove all obscurity from the future. What we know not now, we shall know herafter. There is a principle of the divine government set forth in the words, Whatsoever a man soweth that shall he also reap, and it seems reasonable to believe that this principle will have to do with our future allotments. The one whose pound gained ten pounds, has ten cities; and the

one whose pound gained five pounds, has five cities. But it sometimes happens that one converted at the eleventh hour, does more for the cause of Christ than one converted earlier. Heaven and earth, time and eternity call upon every believer to do his utmost for that cause, resting assured that the Judge of all the earth will do right, and joyfully recognizing that all is of grace, nothing of merit.

—H. H. RAMA VARMA, First Prince of Travancore, regarded as an educated and able man, has come out as an apologist of idolatry. His reasoning is truly extraordinary:

The most civilised nations accept the need of loving, fearing and adoring this being. In short, He is to be *worshipped*. How are we to do it? How is it done? Even the *open air* preacher requires the aids and adjuncts of grand natural objects testifying to God's mightiness and wisdom. Christ himself went to Mount Sinai for his sermon *par excellence*. The Christian's Churches and Cathedrals, with their orchestras, bells &c., the Brahmo's Somajes, the Mahomadan's splendid Mosques, surrounded by flower gardens, are all human adjuncts to divine worship. Tastes differ: and we Hindus have our images, &c. We may be very rude in our mode of worship, but do we *sin*? Again, Christianity itself inculcates that God created man in *His Shape*. Cannot that *shape* then be worshipped? Do you not preserve almost sacredly, and contemplate with love and veneration, the portraits of departed great and good men, of ancestors, relatives, and friends? To erect the statues of statesmen, soldiers, &c., is another very common practice. Is it a *greater sin* than all things to have a small statue of him who made us in his shape, and worship what the mightiest of human intellects are bewildered to realise, than as an abstraction. Demolish all temples and images, all churches, cathedrals, baptismal fonts, pulpits, pews, and Lord's Supper-tables, orchestras, and belfries, all mosques and mesjids, all fire temples and dormitories, all cave temples, and Buddhist places of worship; do away with all ceremonies and feasts, from the Lord's supper and baptism to our nuptial ceremonies and sraddhas, from good Friday to Pilliray Chatterthi:—then, and then alone, will I hear from a Christian or a Buddhist that *Idolatry* is a *sin*. It may be a *foolishness*, and advanced minds may not require its aid; but it is not a *sin*.

The *Indian Mirror* remarks as follows on the above:

"There is here a confusion of many things. Christians and Mahomedans have their churches and mosques; but certainly they do not worship these symbols. Taste cannot, therefore, be said to account for idolatry. Again, the Prince's logic sadly staggers as he proceeds to defend idolatry. His argument may be summed up in these words: God created man in His own image, and man creates images in honor of his fellow-men; if, therefore, we can worship God, why can we not worship the image of the image of God? For the very simple reason, we will say, that the duplicate image is not the original image. We do not dispute the assertion that sincere idolaters are not sinners. But we appeal to the Prince, and let him say if the profession of idolatry, when accompanied by scepticism and unbelief, is not a sin? An educated man knows that idolatry is "foolishness" and yet he bows before an idol—is not that a sin? Let His Highness concede to this point, and he will find that his theological position becomes considerably clear and comprehensible."

The images worshipped by the Hindoos are not even man-like, but generally a congeries of fragments of different animals. Idolatry may be regarded as the greatest of all sins, since it is the parent of all. The sinful heart of man takes to it because it does not like the thought of a holy, spiritual, omnipresent, omniscient deity.

—IT is a very common thing for Mahomedans in this country to maintain that the Christian Scriptures, in their present state, are corrupt. They have the idea that in their own Koran a truer account of the Lord Jesus Christ is given than is contained in the New Testament; or they profess to have it. Sir William Muir, in a new edition of his Life of Mohamed says:

"After repeated examination of the Koran, I have been unable to discover any grounds for believing that Mahomet himself ever expressed a doubt either as to the authority or the genuineness of the Old and New Testament extant in his time."

—THE widow of the late Rev. Chas. Lacey, Baptist missionary in Orissa died at Cuttack, Nov. 14th, at the advanced age of 80 years. She had been a widow about 25 years.

—WE are happy to announce the return of the Rev. Mr. Hawker, of the London M. Society, Belgaum, with his family, from England. Also, that of the Rev. Mr. McMordie of the Irish Presb. Mission, Guzarat. A number of ladies have arrived to engage in mission work, at various points in this Presidency. We regret to learn from the Rev. Mr. Hasenwandel who leaves to-day for Europe, that a dear child 3½ years old was taken from them while on the way from their station to Bombay.

—Two gentlemen, one a C. E. at Satara, the other a C. S. at Dhoolia 200 miles further north, speak of a remarkably brilliant meteor seen by them. The Satara chronicler says it was 8 or 10 times the size of the largest planet with a trail of light about seven degrees in length. The Dhoolia reporter compares it to a large ball of fire, changing from a bright blue to a brilliant red, making every thing appear as light as day for a few seconds, with a trail that remained for twenty minutes. Both saw the meteor burst, and the spectator in the north heard the explosion after the lapse of 6 or 7 minutes. This shows that the meteor must have been 85 miles distant from Dhoolia at the time of the explosion. The Satara informant says that it first appeared 45° above the horizon, but does not say in what quarter of the heavens; he says it moved due east. The Dhoolia witness saw it first in the South, about 50° above the horizon, moving in a *westerly* direction. The meridian of Dhoolia is somewhat east of that of Satara, which will perhaps account for the different directions in which the two witnesses saw it move. A more remarkable discrepancy is in the date, the one assigning it to Monday evening last, the other to Tuesday. One of them has evidently made a mistake. The meteor was seen about 6 o'clock in the evening.

—MR. RAVENSCROFT informs the Government of India, which asked for an estimate of "the probable loss of revenue due to the drought of 1877-78," that there will be no loss of revenue on that account. In other words the Government proposes to make the cultivators pay assessments on crops they never had, by adding the assessment for this year to that for next year. The *Times of India* says justly:

"It is incredible that the *whole* of the revenue for these two years can be exacted from the victims of the Famine without inflicting grievous hardship on great numbers of them."

It seems to us not only unjust but mean. On the same principle, if there should be no import of wines for a season, the Custom House should compel importers to make up for the deficiency in the revenue by double duties the next year.

—MEETINGS for prayer on behalf of young men throughout the world, have been held in Bombay every evening this week, in compliance with the invitation of the Melbourne Committee. They have been well attended, by young men and others; some interesting addresses have been delivered, and many fervent prayers have been offered up.—Special prayer for missions to the heathen has been made in the Church of England churches, in compliance with the wish of the Archbishop of Canterbury.

REV. C. M. PYM, IN BELLARY.

BELLARY has recently enjoyed five days about as well filled with good words and works as she has ever received at the hands of a stranger. On Saturday the 10th inst. the Mission Preacher, Rev. C. M. Pym arrived in Bellary and began by preaching in the Garrison Church to the soldiers of the 43rd Regt. on Sunday morn, a series of special evangelical services which lasted till Thursday noon of the 15th inst. Between the above given dates he delivered not less than 13 addresses. On Sunday the 11th he preached in the morning to the soldiers and officers of the 43rd and in the evening to a large, appreciative and attentive congregation in the old Fort Church.

On the morning of the four following days at 7-30 he preached in the latter Church to congegations ranging from 30 to 200 persons. The first meeting was quite small and there was a good increase till the farewell service on Thursday morning.

On Monday and Tuesday evenings he preached to the soldiers in the Garrison Church. Wednesday eve again in the Fort Church. After the first day he held a meeting in the Temperance Room of the Regt. at 11 a m. attended by 20 to 30 soldiers, in which he gave some very good, close, earnest, pointed words to the soldiers.

Mr. Pym received a hearty welcome here, almost without exception. Col. Rowland of the 43rd each day excused all men from parade who wished to go to the meeting, telling them this good man could do them more good in half an hour than he (Col) could do in a month. From 150 to 200 accepted the privilege each day. The soldiers received his words with joy because he spoke to them as if he loved their souls. Mr. Pym's meetings were anxiously attended by many who are not accustomed to hear such apostolic preaching in the established Church. The London Mission and the Methodist Church were quite well represented throughout according to their numbers, and it would be scarce possible that the Church people could more gladly receive the words of Mr. Pym than all the Dissenters of Bellary did during these meetings. One Missionary told Mr. Pym,—did all Church ministers preach as he, there would be less necessity for organizing Methodist Societies all over India. Although Mr. Pym conformed to the Ritual (not to Ritualism) yet his manner was free, and each time before the sermon he would say "Let us pray" and then would offer up a few words of importunate extempore prayer for God's immediate blessing on the word, that some souls might there be saved. Then, announcing his text, would plunge into the midst of his subject. On various occasions he showed his most thorough evangelical spirit by quoting Mr. Moody, and several of Sankey's Hymns. His preaching regards unbelief as the greatest of all sins, not to be covered, but eradicated according to the rules of faithful Gospel surgery, i. e., *denying oneself, accepting Jesus*, and being consciously cleansed by the blood of Jesus Many people in Bellary long accustomed to call all *religious earnestness* a species of Methodism, have now heard the noblest type of earnest Christianity declared, illustrated and pleaded for from their own pulpit. Ritualists have heard another Gospel with much more heart in it. Sinners heard with joy of pardon and peace. And we all feel that the cause for which we labor and pray, has received one grand impulse long to be felt and remembered, by Mr. Pym's visit, though so short. In compliance with the Bishop's request he went to Gooty the evening of the 15th inst. and preached to a goodly company of railway people in the Reading Room. We are told his words and style were much appreciated by all who were present. Mr. Pym spent the night with Mr. Baily, Asst. Traffic Manager, M. R. C. and went on his way to Secunderabad the following day.

It is perhaps due to Mr. Pym and to the public to state that there is a Railway Chaplain living in Gooty who the day previous had written to Mr. Pym telling him it would scarce be worth while to come to Gooty as so many were sick and few would *probably* come out. Mr. Pym not to be balked by "probably's," went and found a goodly company. This person was on the platform when Mr. Pym arrived, but chose to keep out of sight, while Mr. Pym though thus treated found his way to the Reading Room and preached the Gospel of Jesus to dying men. It is to be hoped that the labors of such men as Mr. Pym will be so fruitful as right early to let all the people know that the minister whom God sends to preach His Gospel, has something else to do beside *quaff the glass, smoke the cigar and spin yarns.*

C. B. W.

I HAVE more faith in men who are brought to [illegible] than during a frigid state of the Church,

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The Bombay Guardian.

SATURDAY, DECEMBER 1, 1877.

A VISIT TO CALCUTTA.

Having been thirty years in India, the writer has just visited Calcutta for the first time. For 25 years he did not cross the bounds of the Bombay Presidency. But since he identified himself with the Methodist Mission established by Rev. Wm. Taylor in the three Presidencies, he has had occasion to travel a good deal. Of the seven days passed in Calcutta six were almost entirely given to meetings connected with the Methodist Conference. This Conference met from day to day in the admirably capacious and well-arranged edifice recently erected by the Methodists of Calcutta, capable of accommodating 1500 persons. Some hundreds of persons have sought and found salvation in this meeting-place since it was opened at the beginning of this year. It is generally full every Sunday evening. This is a spectacle which we have not previously been permitted to see in India,—so great an audience gathered to hear the Gospel faithfully, simply and earnestly preached. So far as we are aware, no where else in India is such an audience statedly gathered. A good many seamen attend these meetings, and there has been a remarkable work of grace in Calcutta among this class, during the last year or two. A good many Baboos also attend the meetings; sometimes as many as forty or fifty; and they listen with great apparent earnestness; and some among them have presented themselves as seekers. Looking at this immense audience, one cannot but note how little force there is in the argument of Ritualists and Romanists that we must appeal to the senses of men in order to attract them to places of worship. In the absence of a Bishop of the M. E. church, Dr. Thoburn was chosen President of the Conference, by the votes of the members. Not many changes were made in the appointments of the ministers. Mr. Robbins goes to Nagpore and Kamptee; Mr. Gladwin removes thence to Secunderabad; Mr. Robinson goes to Bangalore and Mr. Shaw takes his place at Chudderghaut; Mr. Curties goes to Madras; Mr. Lee is transferred to Darjeeling from Roorkee, to which place Mr. Wilson (expected from America) is appointed. Mr. and Mrs. Northrup from America are to be stationed in Calcutta, and Mr. Osborn will be Presiding Elder in the Bombay Presidency, Mr. Bowen having resigned. Mr. Gilder, who is medically forbidden to preach for some time, has taken a supernumerary relation. We would ask the prayers of our readers that Mr. Gilder's health may be restored, and that he may be able to prosecute the work in which God has so greatly blessed him. The last two minutes of the final sessions of Conference, were employed in the announcement of the appointments by the President; the doxology was sung and the Conference was dissolved. The public announcement of the appointments is the first intimation given to the ministers of their stations for the coming year. The appointments are made by the President, in consultation with the presiding elders. As the work developes from year to year, and the preachers become better acquainted with the vernaculars (which they are expected to study, unless specially excused by Conference) the range of transfer will be limited by the range of language. The business of the recent Conference was very harmoniously conducted, and the presence of the guiding Spirit was felt and acknowledged. Sermons were preached by Messrs. Hard, Badley, Bowen, and Row.

We had the pleasure of attending a gathering of Christian workers of different denominations at the Am. Union Zenana Mission Home which is under the care of Miss Brittan, so well known for the energy and success with which she has prosecuted and organized the Zenana work. We visited the Free Church Institution, the Gen. Assembly's Institution, the London Mission Institution, the Free Church Orphanage for girls, and two girls' schools of the same Mission. We visited the venerable but active Dr. Wenger of the Baptist Mission, and found him engaged in a revision of the Sanscrit Scriptures, having lately prepared a Bengali commentary on a large portion of the New Testament, which he hopes to complete. We had also the pleasure of seeing Mr. Lewis of the same Mission, whose failing health will soon require him to withdraw from a field which he has occupied since 1845. Altogether we saw seventeen of the missionaries engaged in the Lord's work in Calcutta, in connection with different Missions, besides perhaps an equal number of ladies engaged in Zenana and school-work.

We were agreeably disappointed in Calcuta itself. We had not expected to see so beautiful a city. Judged by European standards, it is certainly in advance of Bombay. The style of architecture is more to our taste than that of Bombay. The Native town is inferior, we should judge. What strikes a stranger as very singular is the absence of the turban. The Baboos go about with their heads uncovered.

The Coffee-houses established for the seamen, are exceedingly useful. The seaman finds himself truly at home in these places, compassed about by kind Christian influences. The Rev. Mr. Goodwin, Colonel Haig and others we might name, whose names we are sure are deeply graven in the hearts of many sailors widely scattered over the ocean, labour among the seamen of Calcutta, and find these coffee-houses a great help. Is it not time that we had something of the kind in Bombay?

LOVE MORE THAN POWER. II.

[This and the article under the same heading in last week's *Guardian*, contain the substance of a sermon preached in the M. E. Church at Calcutta, Nov. 18th.]

A careful reader of the Psalms will perceive that the 96th, 97th and 98th have the same general character. They are prophetical of a time of jubilee, the time of the restitution of all things. They look forward to a day when the *creature*, even the material creation, shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. All the earth is called upon to join in a new song and show forth his salvation from day to day. His glory is to be declared among the heathen, his wonders among all people. They that worship the Lord are to do it in the beauty of Holiness, and are TO DECLARE AMONG THE HEATHEN THAT THE LORD REIGNETH. They that know the Lord are scattered abroad among the heathen, and the word that comes to them from the throne, the order of the day, (so to speak,) is that they shall declare among the heathen that the Lord reigneth. And what but this is the vocation of Christians in this day? What is our mission but to make known the character of Him that is over all, and to make known the nature of his kingdom? They only who know the Lord can make him known. O righteous Father, the world hath not known thee! said Jesus, and it is still true. Men ordinarily think that omnipotence is the all-essential attribute of deity, and that they worship God who think of him as Almighty, no matter what other attributes they assign him. But omnipotence does not make a deity. It is simply the means by which his purposes are carried into execution. Many are idolaters who worship no material image. The image in their mind is a creation of their own and consequently an idol. The character of God is that which constitutes him God, and it is this which we are to declare to men. That only can be called a religion which enables the worshipper to know God as He is. He whom Isaiah saw, high and lifted up, surrounded by adoring seraphim, came down from his throne and dwelt among the people of Isaiah, 'the people of unclean lips,' eating with sinners, teaching the meek and finally dying on the cross. For a season he went about healing the sick, casting out devils, subduing the elements, raising the dead; but after all these manifestations of power, men remained essentially where he had found them. 'Though he had wrought so many miracles, they believed not.' Even his disciples forsook him in the presence of danger. He then laid aside his power; made it over to his enemies in fact; the meanest of them could smite him, mock him, spit upon him. He is as a worm and no man, in weakness and helplessness. The dying thieves were not more absolutely in the power of the Jews than Jesus of Nazareth was. Whosoever will may strike him and taunt him. Hear his cry: My God, why hast thou forsaken me? Here he touched the very bottom, the *nadir* of helplessness. Yet the world's salvation is at the cross of Christ. Here it is that the stout-hearted become broken-hearted. Here it is that the opposition of man spends itself and dies out. "I, if I be lifted up, will draw all men unto me." The cross is the power of God unto salvation, because it is the climax of weakness. The power of God; not what man calls power but the very opposite.

This then is what we have to declare among the heathen: that He who became incarnate in the person of Christ, and made the fullest revelation of himself upon the cross, now sits on the throne of the universe. He who reigneth is the God of the Bible; and his kingdom is the empire of love. Man relies upon power and glorifies power; but God will not snatch man's weapons, to subdue the world unto himself. The world has been permitted to do battle with God, in the person of His Son, and to overcome at the cross, apparently, not really. Could it have overcome divine love, so that Christ should have ceased to love the wretched crew that crucified him, that would have been indeed a victory, and men would have been allowed to march with flying banners into the jaws of hell. But love remained on the battle-field, and pitched there its irremovable camp. *In hoc signo vince.* Love shall inherit all things. Martyrdoms do more than miracles. If we die with him we shall reign with him.

How shall we most effectively declare among the heathen that the Lord reigneth and that the Lord is love? When Isaiah saw the entranced seraphim and heard their testimony, he knew more about the glory of God than he had ever before known. When the people of God scattered abroad among the Gentiles, shall be clad in the beauty of holiness, and shall esteem love above all power, and show their contempt for what men call power by joyfully surrendering it that love may have its full expression, then shall the floods clap their hands and the trees of the wood be joyful together. "The glory which thou hast given me, I have given them," says Christ, concerning his people, "that they may be one even as we are one," "that the love wherewith thou hast loved me may be in them and I in them." The kingdom of God is within you.

The fruit of the Spirit is love with joy and peace, and the Spirit of God brings in the Kingdom of God, which is righteousness, peace and joy—in the Holy Ghost. The business of the missionary is to show who reigneth, show what is the character of God, and what the method of His government. But this he cannot do, without the demonstration of his own life, or without the demonstration afforded by the loving lives of consecrated Christians. Christians in India are greatly tempted to rely upon the material advantages that accompany them, and upon the position of superiority accorded to the dominant race. But these things do not help them to show that love reigns. They must count these things loss for the excellency of the knowledge of Christ, and be made conformable unto his death. The Lamb and they that are with him, the called and chosen and faithful, these shall overcome the world.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Discipline of the New Testament.

Dear Editor,—I see that you have had a bit of controversy with "*The Tower*" of Rangoon on the subject of Church discipline. It may be interesting to your readers to know that a native Church in North India is attempting to put 1 Cor. V, 11 into

practice. The native members of a District Conference numbering some 78 workers, at a recent session, voted that for expelled members of the Church *hukká pání band hogá*. They argued that persons are expelled from the Church but still go by the name of Christian and as they mingle with Christians of good standing—eat and smoke with them, Hindus and Moslems look upon all as on the same social and moral level. Besides, if the expelled have access to the pipe and food of the Church members, they often care but little for Church privileges and the discipline of expulsion has no effect on them, while their fellowship with others injures the cause in the eyes of the heathen. Hence in the Hindustani phrase above given they have voted to "close the pipe and water" against the expelled—which means that they will not smoke or drink water with them. This proposal came entirely from the native workers, in their effort to grapple with this question of dealing with disorderly members. They concluded that the best thing they could do was to adopt the apostle's rule—"with such a one no not to eat."

The probable impracticability of such complete separation was mentioned, but it was said that kindness could be shown to the excommunicated, if hungry, by giving him food and a pipe apart. It was urged that the disgrace of this is sore punishment and would be observed by the unbelievers. Those who know the social customs of India and its modes of social disapproval can see that a quite indigenous mode of punishment was adopted and in harmony with the New Testament.

Bareilly N. W. P. Nov. 23 77.

T. J. SCOTT.

DEAR SIR,—In the "Catholic Examiner" of the 17th inst. I noticed the following, which, I have little doubt, will come upon your readers with surprise, as it has upon me and several of my friends. The occurrence is stated to have taken place in Dharwar, and is narrated by an individual signing himself H.

"There are several branches of the Basle mission in this District. They made great efforts to gather with their food, children whom the famine had deprived of one or both parents, and in connection with this I have heard some amusing stories. On one occasion a woman presented herself at the mission house with 2 or 3 little girls. They were of a high caste, she said, but nature was too strong for her motherly feelings. She was starving, but what mattered that? her children were starving, were dying by slow degrees before her maternal eyes, and in the excess of her grief she nearly overwhelmed the good missionary. She buried her face in the end of her saree and hid from the good man her scalding tears. Midst broken hearted sobs the afflicted creature managed to gasp out, how much would the Sahib give her for her treasures, he might make Christians of them. The affecting scene ended in the children being handed over body and soul to the—Branch of the Basle mission for 8 or 12 annas each. Two or three days after, the real mothers, (the children had been borrowed for the occasion) turned up and claimed their own."

My object in sending this extract to you is two fold. 1st, To see if some of your readers in Dharwar will confirm the correctness of the story, and 2ndly, to invite your valuable opinion on the conduct of the missionary who is said to have purchased the children. I may mention that on this subject my friends are divided:—some maintaining that where the end was to save souls, the means, whatever they might be, were justifiable; others, that whatever the end, the good missionary was not justified, in striking a bargain for the purchase of the children.

I remain, etc.

A. C. B.

[Starving mothers consider it a great favour when those who have the means of doing it, consent to receive their children, saving them from death by famine, and leaving them free to seek sustenance for themselves. And we do not see that the case is altered if they receive money for their own use from those who take the children. If the missionaries in the case stated above (how far correctly we cannot say) had refused to give up the children when called for, the cause of complaint would have been more apparent. The Rev. Mr. Hasenwandel of Bettigherry, now in Bombay on his way to Europe, has mentioned to us the following case: A grown-up girl presented herself at the Mission house with a child who, she said, was her sister, and with many tears begged to be received and fed. Overcome by her great distress, Mr. and Mrs. H. consented to take them into the boarding-school. Some time after a woman came begging food, and seeing the child, recognized her and was recognized by her as her own. The child had been stolen from her by the elder girl who thought in this way to obtain a home for herself. The child was restored to the mother, who also received help, and the elder girl was sent away. *Ed. B. G.*]

"Remember the Word."

DEAR SIR,—A number are enjoying together the study of God's Word by memorizing a Chapter during the month. The 53rd chapter of Isaiah has been a "feast of fat things" to us during this month. For December, the Fourteenth of St. John is suggested. We trust that many may join us in this pleasant and deeply profitable Bible Study. Let us fix in our inmost souls this sweet chapter. It opens the gates of heaven to let our Saviour in, and He pours out therefrom fhe Holy Ghost which more than supplies the place of His incarnate presence.

BEREAN.

DEAR SIR,—In the reign of Edward VI., the reformers of the Church of England were so strongly of opinion that the soul does not die with the body, nor sleep in unconsciousness between death and Judgment, that we find the following as one of the Articles of 1552:—"The souls of them that depart this life neither die with the bodies nor sleep idly.

"They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving, until the day of Judgment, or affirm that the souls die with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief declared to us in holy Scripture."

Your correspondent C. R. J, in the "Guardian" of the 24th inst., has therefore raised a very important point, and I feel sure that many besides myself will feel obliged if he will kindly give us some of the passages from the Bible which, as he alleges, militate against the doctrine hitherto generally accepted.

Yours faithfully,

ANGLICANUS.

[These passages have already cited and considered in our columns, and we do not think the renewal of the discussion desirable. ED. *B. G.*]

SIR,—I was somewhat taken aback some time ago when asked by a would-be Christian, "What distinction, if any, is made by God in dealing, after death, with a rich man, "of the world, worldly," who, at the eleventh hour is saved, and the poor Christian who has ever loved and served the Saviour and died loving and serving Him?—My reply, after some minutes' deliberation, was to the effect that I did not know. I supposed *some* distinction would be made, and I adduced in support of my statement St. Paul's observation—"for as one star differeth from another star-in-glory, so also shall it be-in-the Resurrection." My friend alluded to Our Saviour's Parable of the labourers in the vineyard to bear out his argument of equality after death, and, really, when I came to consider the parable in that aspect I could not help being struck with the force which the Saviour's words "is it not lawful for me to do what I *will* with *mine own*" seemed to lend to my friend's point. Failing however, to afford him much enlightenment, I advised prayer to the Father of Light, and have since spoken to other Christians on the subject myself. Yet I cannot say that their remarks have tended to remove or dispel the darkness which seemed to deepen around me the more I thought upon it. Can it be that my own prayers for light may be answered through you? Let me pray and hope so.

PATH FINDER.

SIR,—It is noticeable that a number of doctrines, practices, and eccentricities, which are pounced upon by some people as heretical and indecorous when they appear among the Methodists, pass unchallenged in the case of long-established Churches. The Rev. W. Taylor has been charged over and over again with teaching that the conversion of India is simply a matter of so much effort without respect to the sovereign will and arrangements of God. Yet I am sure not a Methodist in the country would wish to mend the following way of expressing the contingency:—"Ought we not to make an effort to save "China *in this generation*? Is God's power limited? "Is the efficacy of prayer limited? This grand "achievement is in the hands of the Church. If we "faithfully bring our tithes into the store house, and "preach the gospel everywhere, then the windows "of heaven shall be opened, and blessings showered "down upon us till there be not room enough to re"ceive them. ..... We want China emancipat"ed from the thraldom of sin *in this generation*. It "is possible. Our Lord has said—'According to "your faith be it unto you.' The Church of God "*can do it*, if she be only faithful to her great commis"sion."

These words occur, italics and all, in an "appeal to the various Mission Boards, Colleges, and Churches of the world, for more men and women for China," adopted last May by "one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant Missionaries in China."

LOCAL PREACHER.

Epitome of News.

SATURDAY, NOVEMBER 24.

—*Bombay Gazette:* "A correspondent writes to us, "A short time ago, in a certain town in the territory of the Nabob of Janjira, a Mahomedan *hubble* took place. While the Hindoo inhabitants were carrying the idols of their god Ganpati to the sea shore, they were taken by surprise by a number of Mahomedans presenting themselves with big truncheons in their hands; who then demolished all the idols and set about plundering whatever articles they could lay hands on. Some of the Hindoos had received one or more wounds, which bled profusely. This is not all, these miscreants rushed into some Hindoo houses with the purpose of doing mischief. In the bazaar, too, opposite the Police Station, the house of a rich goldsmith was partially destroyed. The Police management there is not in the hands of the Nabob, so the Government ought to pay prompt attention to the subject."

—Owing to a representation made by the Sanitary Commissioner of Bengal, regarding the difficulties which stand in the way of his carrying out the instructions lately issued by the Home Department as to inspection of the sanitary condition of villages within a certain radius of cantonments. the Government of India have decided that the work would be better done in the first instance by local committees of inspection, and have suggested that the experiment should be tried at once in certain of the larger cantonments, such as Dinapur and Dum-Dum. A civil medical officer of experience, an assistant or joint magistrate, and a selected military officer (if practicable, the local officer of the Quarter Master General's Department), would, the Government of India think, be the most suitable officers for the work.

—The publisher of the *Paris Telegraphe* was lately condemned by default to three months' imprisonment and 1,000f. fine for an article containing the following expressions:—"He (Duvernois) finishes this equally grotesque and inoffensive diatribe by declaring that the Marshal will not capitulate. This declaration was quite needless, everybody in France knowing that M. MacMahon is not a capitulator. Nobody has unlearnt that when he has seized on a good position he sticks to it. Nobody either is ignorant that when he has had the misfortune to engage himself rashly, he beats a retreat, as at Reichshofen, and that when a retreat is cut off, he hands the pen to another, as at Sedan, to sign the capitulation."

—The *Athenæum*:—Most people, we suspect, have forgotten that shortly after Mr. Mill's death a committee undertoek to collect and apply subscriptions for a memorial of him. The funds raised were somewhat less than had been expected, but they left a good margin after providing for a statue, which the late Mr. Foley was commissioned to execute. Mr. Foley's death caused considerable delay in the work, but it was afterwards undertaken by Mr. Woolner, and the statue, of which those who have seen it speak well, is now on the point of being placed in the site appointed for it, by arrangement with the Board of Works, on the Thames Embankment, very near to the London School Board's offices. Unless any hitch occurs, it will probably be unveiled in the course of the next two or three weeks. The committee has decided that the greatest respect of Mill's memory will be shown by avoidance of any formal ceremony or speech-making; but sub cribers and friends will be informed of the day and hour at which, if they choose, they may witness the transfer of the statue to the Board of Works. When this business is completed, it is expected that there will be a balance of about 500*l.* in the hands of the committee to be spent, according to previous arrangements, in founding an exhibition in connection with some College or University, to be competed for on equal terms by male and female students, in some subject specially connected with Mill's own work.

—*Times of India*: "The New York papers publish the following despatch from San Francisco relative to an alleged difficulty between England and Japan:—"England insists upon sharing all the advantages to be enjoyed by Japan from the opening up of Corea to commercial intercourse. Japan refuses to concede this demand, and Russia consents to support her refusal to any extremity if Japan waives her claim to a northern port of entry, and choose one further south."

—We hear an item of news from the Rohtak district which, if true, is very curious, and not unworthy of notice. It is said that no Jat of good family will ever marry in the village from which the murderer of Mr. Moore came. The people of the district, it is known, have, as a rule, been profoundly pained and distressed by the sad event of August last. If it is true that the young ladies of the village will be at a discount in marrying circles, it would seem that the people have a rough way of their own for stigmatising the unfortunate village in the future. It was a matter of surprise to all the natives that the village was not utterly destroyed off the face of the earth, and is a matter of regret up to the present moment to some.

—If the Russians can cope with the difficulty of supplies—a difficulty which, says the *World*, will mainly arise through their own *laches*—there ought to be no very serious impediment to their conduct of a winter campaign both in Asia and in Europe, always supposing that the coming winter is of a normal character. In Armenia the first snow-fall is generally about the middle of December, and soon the whole country becomes ice-bound. The Danube, three years out of four, freezes firmly over about Christmas time, and hard frost renders the snow-covered roads quite practicable for marching. Of course the hardships of campaigning amongst snow in a comparatively woodless country would be great, but not insurmountable. The latter part of the Orleans campaign of 1870-71 was fought during weather to the full as inclement as that of an average Bulgarian winter. But if dissimilar conditions invalidate this precedent, the past history of Turko-Russian wars affords in itself ample precedents. In the war of 1833-4 in Asia Minor, the battle of Bashkadyt Kler was fought on the 1st of December. In the European operations of the same war, Omar Pasha crossed the Danube at Nicopolis on 28th October, and at Slobosia near Giurgevo on 1st November; previously in October he had made good his crossing from Widdin to Kalagat. The battle of Oltenitza was fought on 4th November; Omar Pasha marching from his intrenched camp at Kalagat, beat the Russians at Cetate on 5th January. To be sure in each and all of these cases the offensive was taken by the Turks; but equally with the Turks, the Russians were engaged in active operations in the dead of winter in the Danubian valley.

Monday, November 26.

—*Times of India*: General Kennedy, Personal Assistant to the Madras Governor in famine matters, will leave Madras early in February for Poona, to resume charge of his appointment of D. P. W. Secretary, Bombay.

—Mr. Trevor has been appointed Private Secretary to Sir Salar Jung, in room of Mr. Oliphant.

—The last piece of gup from Simla is that Peliti, the confectioner, has offered Rs 50,000 for Barnes Court, perhaps the most beautiful of all the estates in Simla, with a view to turning it into a *restaurant*! This is the estate that we were lately told was to be purchased for the summer residence of the Lieutenant-Governor of the Punjab, when the present proprietor, General Lumsden, leaves Simla.

—The Jowakis have sustained a loss of one killed and several wounded, in a sharp skirmish with the garrison of Fort Mackeson, on the 9th instant, a sowar of the 17th Bengal Cavalry being dangerously wounded. The collision took place about four miles from the fort, towards Shum Shultoo. The road between these two places is constantly reported unsafe, owing to the presence, in the neighbourring nullahs, of large bodies of the enemy. These parties are seemingly placed on this spot for the double purpose guarding the road leading up over the hills to the Jowaki village of Bori and to anoy small detachments of troops or police passing between Fort Mackeson and Shum Shultoo. The sooner this place, Bori, is taken and burnt, the better. It is easily reached, and the affair would divert the attention of the Jowakis from more serious operations on the Kohat side of the pass.

—A French correspondent asks:—"How are the Turks to clothe their men during the winter? It is a problem which, I suppose, will be solved. At present they are represented as being in rags, and the red Fez cap is the only article of wear giving uniformity to the men. As to the officers, what is ironically called their uniform, is according to their own good pleasure. They have recently begun to clothe themselves in Bulgarian homespun, an excellent warm cloth. A correspondent innocently says, they buy it for almost nothing; the "almost" might well be omitted. But, if the soldiers have tattered and various clothing, they are in possession at least of admirable arms. Their officers have swords and revolvers of all shapes and models. Some bear the long Asiatic *handjan*; others own the Austrian sabre. Many have the swords they took last year from Servian officers, while the majority, like the Scottish Highlanders of old, are supplied with old family blades of eccentric fashion, apparently more meant for a museum of antiquities than for a modern battlefield. Cloaks and sheep-skins are what all now most want."

—Mr. Lynn made a balloon ascent in Bombay on Saturday. He ascended at the Lal Bagh and came down soon after in the immediate neighbourhood. There was a concourse of about 100,000 spectators. He went up about a mile and a half. He proposes to make another ascent on Saturday next.

—*Lucknow Witness*: "What is gambling? It is generally assumed that a good deal of drinking, swearing, cheating and lying are often connected with gambling. This is true, but the cheating and lying are not gambling. None of these reprehensible associations of gambling belong essentially to the act itself. We strip it of all these accidents, and find first, Risk of loss, second, Chance of gain, the possible gain usually so far exceeding the amount risked, that it becomes taking without giving an equivalent. The essential immorality of the thing is its constant tendency to unfit men for honest work, to weaken their sense of the rights of ownership, and to lessen their regard for law, human and divine. It is hardly neccssary to prove these assertions. It is notorious that gamblers do not work. It is also true that they consider every man's wealth their lawful prey. A religious gambler is a contradiction; for humble trust in God, and obedience to his law are impossible to men whose whole life is one act of devotion to chance. Now the innate, essential immorality of gambling lies in these things; and as the two radical elements which underlie gambling are found in the lottery, we must conclude that there "*is* a moral objection to lotteries *per se*." It is true that multitudes who buy lottery tickets do not become confirmed gamblers, simply because other influences about them neutralize the necessary tendency of the lottery. Take away these protecting influences and the lottery ticket will grow into a gambler's card as surely as the acorn becomes an oak."

—The star in Cygnus (Nova Cygni), which made itself so famous last November, by suddenly appearing of the third magnitude (as first noticed by Prof. Schmidt at Athens), has again excited attention in consequence of a remarkable change in its spectrum, respecting which an interesting letter recently appeared in the London Times, from Lord Lindsay, giving the observations made at his observatory at Dun Echt, Aberdeen, by himself and Dr. Copeland. The star, which at the end of last year was of the seventh magnitude, is now rather below the tenth. An examination of its spectrum with the 15inch refractor at Dun Echt, early in the morning showed that the faint continuous spectrum which last year appeared, in addition to bright lines, had entirely vanished, leving a monochromatic image, or only one bright line. This line is identical with a line seen by the late Prof. D'Arrest in the spectrum of some nebulæ, and probably correspond with that of nitrogen. The conclusion Lord Lindsay draws is that the star has changed into a planetary nebula of small angular diameter of great importance in its bearing upon the nebular hypothesis, and apparently in opposition to it.

—At the trial of Mr. and Mrs. Bliss, Spiritualists, in Philadelphia, for conspiring to defraud, one submedium showed how he personated three different "spirits" by wearing three different dresses, each of which could be removed separately. A Mrs. Bliss personated the Virgin Mary at one time, spoke Irish instead of German, and kissed a man while representing his departed sister "Tillie." A contemporary well rmarks: "A bolder, more unadulterated, cheap swindle was never known, and it is no compliment to the intelligence of the community that it should so long have passed unchallenged. The end has come, however, and even those who take comfort in being the cheated are not likely hereafter to be gratified."

Tuesday, November 27.

—J. K. P. in the *Bombay Gazette*: "The death of Mr. Bhavani Vishwanath Kanvidi took place a week ago at Palitana; he was a great English and Marathi scholar, and a writer of many Vernacular pamphlets, and some books on questions of historical interes and of social reform. As a student of astrology Mr Bhavani was most distinguished. Having studied the whole of Indian literature on the subject, he was preparing to publish an elaborate treatise on this science, which, it may be said, is a special product of the Indian mind."

—Lieut Gill has successfully made an overland journey from Shanghai to Rangoon; it took him eight months. Mr. Gill speaks of the natives as quiet and far from hostile. But he describes that part of the journey from the point at which he was joined by Mr. Mesny, (Cheug-tu) as very arduous, graphically comparing it to "continually going up a staircase." Roads there are none, the way consisting of mere tracks through a rocky, mountainous country. In the neighbourhood of Ba-thang ranges were crossed some fifteen thousand six hundred feet high.

—From the 1st of December next the Post Office will despatch any parcel not exceeding 50lbs. weight to any address, and will not deliever it until the value declared by the sender is paid by the addressee; and the money is then handed to the addressor after two per cent. has been deducted by the Post Office for the trouble they have taken.

—At Burdwan on Saturday week, it being the anniversary of the Maharajah's birthday, His Highness entertained a large number of European and native friends at a grand ball and supper. There was also a pyrotechnic display, to witness which a number of the guests seated themselves in a large shamianah. A sky rocket suddenly fell among them and an alarm of fire was raised. A general panic ensued, and it was found that Mrs. Millar's dress was in flames. In spite of prompt assistance the lady was seriously burnt. One of her children was also injured about the arm. The lady continues in a precarious state.

—Mr. Lowe contributes to the *Fortnightly Review* a paper on "the value to the United Kingdom of the foreign dominions of the crown," of which the concluding paragraph is as follows:

"The question is not whether all these magnificent territories and swarming millions exist; not yet whether they are set down in books of geography and gazetteers as forming part of the dominions of the British Crown: nor yet whether they are the objects of admiration to the nations of the earth. The question with which we as practical people are concerned is much simpler, and may be thus expressed. What is the relation in which the inhabitant of the British Isles stands to these possessions? Are they his in the same sense in which the wealth, the population, and the strength of the United Kingdom are his? The answer must be that they are not. And if the question be further pressed, in what respect do they differ? The answer must be: The difference is simply this, that while we are bound to defend these vast possessions beyond the United Kingdom to our last shilling and our last man, the persons to whom we are so bound recognise no corresponding obligation, and after enjoying the fruits of our power and prosperity are at liberty to part from us if they so think fit in the moment of danger and distress. And, further, the answer must be that these dominions, which we call ours, give us no strength in war, and no funds at any time towards the support of our Government, and have been in the past the fruitful causes of wars."

—*Times of India*: "Just about a month ago there died in a coal cellar in Soho, the foreign quarter of London, the last descendant of a man who was probably the most formidable antagonist we have ever met in India. This dead pauper, who bore the lofty name of Comte de Lally Tollendal, owed even the shelter of his grimy cellar to the charity of a poor London tailor. For months before his death he had gone silently every morning to the French *Société de Bienfaissance*, and had received, without asking, a gift of bread made up in a parcel so that people could not see what it was. He used to bow formally as he took it, and go as silently as he had come."

Wednesday, November 28.

—A soldier of the Artillery, at Deesa, has died from hydrophobia,—the second within two months.

—Captain Morland, I. N. succeeds Captain Robinson, as President of the Sailor's Home.

—*Indian Chr. Herald*: "Our readers will no doubt be sorry to learn that continued ill health has compelled the Rev. Dr. Duff to resign his post of the Convener of the Free Church Foreign Mission Committee and of the chair of Evangelistic Theology in the Free Church Theological Colleges at Edinburgh, Aberdeen, and Glasgow. Thus our veteran missionary after a glorious career of earnest and zealous labors of nearly half a century retires from public duties." We are told that this is not a final resignation, but a temporary cessation from labor.

—With regard to the case of Mr. Oliphant, Private Secretary to Sir Salar Jung, removed by the Government of India, the *Deccan Herald* says: "According even to the *Gazette's* account, we gather that Sir Salar Jung sent to England letters containing his claims, as Minister of the Nizam, to the restoration of the Berars. He sent these to Englishmen direct, and his Private Secretary helped him to send them, without sending any copies of his letters, or any intimation of what he was doing to Government so that the Government of India might send at the same time their representation of the question. Even if this were all, that Sir Salar Jung, assisted by Mr. Oliphant, did, it would not be fair and above board conduct, such as we should have expected from Sir Salar Jung. To say the least of it, Mr. Oliphant failed in judgment in that he did not point out this view of the matter to Sir Salar Jung. But, doubtless, more than this will come out when the whole matter is brought to light."

Thursday, November 29.

—Lahore paper: "With reference to the melancholy death at Peshawur of Mrs. Maclean, the wife of Captain Maclean, of the 14th Sikhs, we learn that the deceased lady was for some time previous to her death suffering from an obstinate fever for which, under medical advice, she was taking nitric acid. The fatal prescription appears to have gone in to the native doctor at a late hour in the evening; and to this circumstance, joined to the fact that the nitric and prussic acids were ranged alongside each other in the dispensary in bottles of an identical shape, is partly due this sad accident. Mrs. Maclean intended going home in February. A somewhat curious circumstance in connection with this case, is that thirty-nine years ago Mrs. Maclean's aunt, *L. E. L.* the illstarred, popular, poetess died from prussic acid poisoning at Cape Coast Castle."

—The *Pioneer*; Bombay: I learn that the unfinished work on *Caste*, which the late Dr. Wilson of this city was engaged on at the time of his death, will shortly be published. The book was to have been in two volumes, the one giving an account of the institution from the earliest records to the present time, and the other a complete list of all the castes at present existing throughout India, an historical and descriptive account of the more important ones. The first volume was printed many years ago, which must, it is to be feared, detract considerably from its freshness, if not from its absolute value. Of the second volume, Dr. Wilson was only able to finish his account of Brahmanical tribes. That, however, is complete, and will no doubt be eagerly welcomed as a contribution to an important but difficult subject, from one who had made it the study of a lifetime. It is much to be regretted that Dr. Wilson turned aside from his own book at the request of Government, to furnish them with papers which, however interesting, run a great chance of being buried in bulky gazetteers. No ordinary amount of knowledge of the people of Western India lies buried in the grave of the Scotch missionary.—

—*World*: "No one can listen to the conversation of the girls of the day without perceiving that for them absolutely nothing is sacred excepting rank, fashion, and above all, money: and for this state of things the novel of the period must, to a very great extent, be held responsible. From the time when they are able to understand the tales which are so perilously attractive, girls devour them to the exclusion of any more solid mental food, with the exception, of course, of such literature as may be forced upon them in the schoolroom. That they should thus draw all their mental nourishment from trifles would be bad enough, even were the dish free from poisonous ingredients; but filled as it is with the savour of worldliness and the essence of crime, it can hardly fail to prove deleterious. In the older-fashioned novels vice was often introduced, but always with reprobation; there was no danger that a young girl should be so led away by the specious pleas put forward in extenuation of the heroine's breach of the marriage vow that her feeling should be entirely of pity, and not of reprobation."

—Number of persons killed in British India, in 1876 by elephants, 52; tigers 917; leopards 158; bears 123; wolves 887; hyenas 49; other animals, 143; snakes 15,946; total killed 19,273.

Number of animals and snakes destroyed and amount of reward paid for their destruction. Elephants 4 Rs. 50; tigers 1,693, Rs. 43,598-12; leopards 3,776, Rs. 33, 972-12; bears 1,362, Rs. 4,915-6; wolves 5,076, Rs. 18,633-12; hyenas 1,585, Rs. 3,650-12; other animals 8,053, Rs. 3,985-2; snakes 2,12,371, Rs. 15,757-12-6.

—H. M.'s 44th Foot is leaving Secunderabad for Burmah. The *Deccan Times* says: "The internal economy of the regiment is most admirable, and all its institutions are carried on particularly well; and when it is considered that these institutions embrace workshops of all kinds, a printing press, a soda water manufactory, a kind of co-operative store to which the coffee shop was attached, besides a splendid library and reading room, all under the entire control and management of the regimental authorities and worked by men of the regiment, it speaks volumes in favour of the system which can bring about such good results, and of the men who are instrumental in bringing them about. Unlike the system pursued in other regiments, all the institutions belonging to the 44th are carried on only and solely for the benefit of the men, hence the vast interest evinced in them by all ranks, from the officer commanding downwards."

—The *Indian Mirror* has a long article in defence of the Roman Catholic religion, Papal Infallibility included.

—*Overland Mail*, Nov. 9: Amongst the deaths recorded this week are:—Sir C. Forbes, Bart.; Viscountess Campden; Lady A. Baird; Lady Seaford: Lieut.-Col. C. H. White, late Coldstream Guards; Major W. Austin, 52nd Regt.; Major D. Stansbury, late 60th N.I.; Capt. W. E. Rutherfurd, B.S.C.; Mr. G. P. Leycester, late B.C.S.; and Mr. C. A. Denison, late colonel 52nd Regt.

The decisive character of the disaster which overtook the army of Ghazi Mukhtar on Oct. 15 has been fully confirmed by the letters from the special correspondents of the *Daily News* attached to the two armies.—

While from the one we learn the completeness of the victory, from the other we ascertain the severity of the defeat. The only mistake on the Russian side was the failure on the part of their cavalry to capture as many prisoners as they should have done. But they have no reason to be discontented with the result of the day's work—by 9 P. M. twenty-six battalions, with seven Pashas, had surrendered, and thirty-six guns were taken. Their own losses were as nothing in comparison with the results, and did not exceed fifty officers and 1,600 men killed and wounded. The correspondent with the Turkish army relates how, after the discovery of the flank movement and the capture of the central position, a panic ensued which caused the whole army to run, with the irregular cavalry at their head, cutting and hacking at friend or foe indiscriminately. He describes how the panic was conveyed to Kars, from which place the inhabitants fled *en masse*. He also had an opportunity of conversing with Ahmed Mukhtar, who informed him that 12,000 men and twenty-five guns had fallen into the hands of the enemy, while with him but 2,800 men were left to bar the way to Erzeroum, upon which, *viâ* Bardez, he commenced retreating on Oct. 17.

It announced that Lord Leconfield, in addition to his former gift of 10,000*l.*, has given further sum of 15,000*l.* to the Irish Church.

The great trial of Russian Nihilists was commenced at St. Petersburg on Oct. 30, and is expected to last two months.—

The prisoners are 198 in number, are classified as follows:—Sixty men and twenty-two women belonging to the noblesse, fourteen men and five women of families connected with the Civil Service, four men and three women of military extraction, thirty-one sons of priests, ten merchants, twenty-three tradesmen, seventeen peasants, four Prussians, and a convict. Twenty-eight men and twelve women of the accused are imprisoned in the fortress of Peter and Paul, seventy persons in the House of Detention, and the remainder kept under the surveillance of the police in their own homes. Among the latter are individuals residing in outlying provinces of the empire, some living as far away from St. Petersburg as Tobolsk and Tashkent. More then 600 witnesses will appear during the trial. For the defence the leading counsel of Moscow and St. Petersburg have been engaged.

The latest returns of the New York election indicate that the Democrats carry the State by 16,000 majority, and New York City by 29,808 majority. The Republican will probably have a majority of two in the State Senate.

Friday, November 30.

—Deaths last week, 516.

Tae Mongolia, bringing the Brindisi Mails of the 16 th Nov. from London, has been delayed by bad weather, and again by a stoppage in the Canal; and did not leave Suez until 1 p. m. on Tuesday, the 27th inst., her proper date being the 23rd.

—H. E. the Viceroy reached Calcutta on Thursday.

Miscellany.

—Rev. Joshua Cooke, in the *N. Y. Evangelist*, writing from the Prairie:

"I am free to say that I doubt whether on the earth there is a stronger, deeper, purer feeling than a father's for his boy of twelve or fifteen years. O, my boy! with the sweet, calm face, untroubled in your dreams in this wide, lonely prairie: for one Father is over you, and one is by your side! Was there not another night, in which, pale and delicate and in infancy, you lay in spasms all the hours? When, at last, for thirty minutes, you ceased to breathe, and the clayey cold had crept over head and limbs, and the death-damp was on the brow, and you were about to be laid out for burial, did I not, as inspiration of God, lay my hand on your little breast, and find just one hand-breadth of warmth lingering there? In hope that was itself born of despair, did I not call for clothes; have your limbs wrapped in them, heated; and transfer others from the stove to your head, as fast as fire could heat them; till—a miracle, a resurrection, to all—the little face showed a flush; the vital spark was returned; you gasped, you breathed, you opened your dim and languid eye, and at the very bidding of God, came back to life? Did not your mother, almost aghast at the change from death to life, lay you in my arms, and say 'Now he is, indeed, yours—wholly yours, had we no other boy'? And now you are companion to me on the prairie, and all my pleasure is doubled in your own. And, last Spring, did not God give you to me again, in his Son, and leave not one of my family out of his fold? O, my boy! sleep on. There is one near you with whom, to save you from harm, it were as nothing for thought or fear to plunge through fire, to breast the flood, or take on himself the blow that should be aimed at you. You will never know that father's love: for you will never pass through such fire as his has been for you."

Selections.

PURITY THE SECRET OF POWER.

AN ADDRESS BY LORD RADSTOCK.

Delivered at the Clifton Conference, October 3rd, 1877.

I take it that our object in studying this subject, "The Wisdom that is from above," is twofold—to obtain knowledge from the Lord Himself, and to manifest the knowledge and wisdom we get from Him in our service and life down here.

Now it is rather to the second point than the first that I fain would direct your attention now for a few minutes. All the more would I speak of this that I believe that there are hundreds and thousands of God's dear children who are at present deeply exercised about their failure in service; and we have reason to thank God that it is so, as it is when we are abased that God lifts us up.

Now the "wisdom that is from above" is necessary for service, and it is well to observe that the first definition of the "wisdom that is from above" is, that it is "*pure*." Many seek after wisdom and power for service who little think of seeking after purity. Yet all through Scripture there is an intimate connection between power and purity. Do you remember that the Jews were expressly forbidden to sow with divers kinds of seed? How much of that kind of sowing there is in *religious* work of the present day! May the Lord deliver us from sowing something of God's and something of man's! Is it not so in many places? Something of man's doctrine, something of God's. No wonder that the harvest to-day is so defiled, and that in the Church so many troubles arise when there is so much of man's sowing.

Now there is all through the history of God's children in the earlier dispensations—in every line almost—a distinct indication of purity and separation. If any of the priests were to touch an unclean thing, they were perfectly defiled; and if a Nazarite touched a dead body, all his purification had to begin again. As to the Jew, he was separate from the Gentile by his birth, religion, food, manner of cooking, and dress. The law, too, clearly separated him, as he had not two laws, one human and one divine, but one only; for "every word of the Lord is pure."

As to kingship, remember the word, "By Me kings reign." We are all kings by royal birth, but how many of us are exercising kingship? It is one thing to belong to a kingdom, and another thing to occupy it. You remember the notable instance of a man who lost his kingship by departing from the Word of God, and acting on his own responsibility. Saul was distinctly told to wait till Samuel came before he offered the sacrifice. Samuel delayed his coming, and Saul began to reason thus: "I must do something. The people are tired of waiting, and are beginning to go away from me." So he begins to act without God; for, remember, Samuel was to him in

the place of God, and thus he lost his kingdom. How many of us try to do something without God, and so have lost our experience of kingship. We cannot lose our kingdom, Christ having purchased that with His own blood, and given it to us. Let us learn to beware of *haste*, or of seeking to act without God.

Now turn to Lev. xxiv., where we learn another very precious lesson in regard to purity. "The Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. . . . He shall order the lamps upon the pure candlestick before the Lord continually." We have just been singing, "I need Thee, precious Jesus;" here is the answer: "He shall order it." It was Aaron's business to order the light, and so it is the business of our heavenly Aaron's the Lord Jesus Christ, to order the light, to keep it burning. He has heard your cry, He will make you to shine.

Observe, further, it is a *pure* candlestick. How was that candlestick made? Turn to Exod. xxv. 39: "Of a talent of pure gold shall he make it." In the Church we have Christ, the Wisdom of God, manifested. Is not that typified by the candlestick? "Of a talent of pure gold shall he make it," out of one great piece of pure gold. So is not the whole Church formed, as it were, out of the pure and perfect Christ? Members of the risen Christ, are we abiding in Him? Whatever is not of pure gold, and not, indeed, of the wisdom of God, has no business here. Then, if I am in Him, He lights the lamps, and, still more, He trims the lamps. Aaron must light the lamps, and trim them in the morning. What a precious thing it is to have Christ to light us as His lamp, made of the pure gold, and filled with the pure oil, the Holy Ghost, and then that He shall trim us, so that the light of our testimony may shine out in the towns and villages in which we are scattered. Let us look to Christ, and be willing to be trimmed. He will do it: "He shall order the light."

That is the light of testimony; but there is another aspect of testimony which we must not forget. Remember, when Paul wrote to the Corinthians, I suppose he had some such thoughts in his mind. "For we are labourers together with God." If I am a labourer together with God, is there not to be purity in my work? Must it not be His work? Must He not claim it? "Ye are God's husbandry, ye are God's building." "Thank God," Paul could say, "I put in nothing of Paul's; ye are God's building. According to the grace of God which is given me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it." (1 Cor. iii. 9—13). Here, again, is the question of purity for the present day. If it is God's work, there must be absolute purity. The day shall declare what sort it is; the fire shall try it. A most solemn word for us. Paul tells us that, before he was converted, he thoroughly thought of *himself* and his own work; but now that is gone, and he warns himself and every one else to take heed; for "if any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." The fire shall then burn up all the rust he has upon him, as well as his work, while he himself is saved so as by fire. May the Lord give us grace just to abide in the light of God, filled with the pure oil, and trimmed by His hand, and to remember that if we want *power* there must be *purity*,

Look at the man who was in the most difficult position of any we know—I refer to Daniel. What do we read of him? He purposed in his heart that he would not defile himself with the king's meat. "What! not eat the king's meat! Why, it will make you so much better-looking." "No; I have purposed in my heart that I will have only that which God has provided for me." What was the consequence? There was none like Daniel and his companions in the wole kingdom.

What, then, is the lesson for us? If we are to build that which will stand, it must be *pure*, for the wisdom which is from above is first *pure*. If we build thus, in His power and strength, and with pure hands, then shall we hear the welcome voice, "Well done, good and faithful servant; enter thou into joy of thy Lord."—(*Word and Work*)

MARY and Martha are necessities. There will be no dinner for Christ if there be no Martha; there will be no audience for Jesus if there be no Mary.

THE FIRST STEP.

DR. THOMAS C. UPHAM, Professor of Mental and Moral Philsophy in Bowdoin College, than whom there have been few, if any, in modern times better acquainted with the principles and practice of holy living, has, in one of his best works on the subject, the following significant sentence: "The practical as well as speculative recognition of this principle, [namely, the principle that God is in all the situations, modifications, and events of life whatsoever they may be, ordering and pervading them, the inspiring impulse and soul of everything except sin], may be regarded as a sort of first step towards a thorough walking with God."

Whether it shall indeed be regarded as the first step, or shall be numbered further on in the series, might be questioned, but there can be no doubt that it is an *indispensable* step. No close and thorough walk with God is possible without it. To this all the masters in this science bear witness.

What is it to walk with God? The expression is figurative, indicating companionship and sympathy. Two cannot walk together unless they be agreed, nor will they choose each other's society unless there is mutual harmony and love. The degree of intimacy attained will generally depend on two things, first, the natural adaptability or compatibility of the parties, and, second, the amount of opportunity afforded for cultivating the acquaintance. In the case under consideration, this second element is the all—important one, because God is perfectly adapted to meet all the wants of the soul of man, and He will be apprehended and utilized in that capacity, precisely in proportion as the soul grows in acquaintance with Him.

But what chance of thorough acquaintance is there between man and God if the points of contact are few and far between, if they meet only on Sundays, or at church, or on stated occasions of social, family, and private prayer? Most Christians, it may be safely said, hardly give God a thought except at these isolated times. The intervals, and they cover nearly the whole of life, are spent away from His presence. What hope in such cases that the highest possibilities of fellowship shall result, that the life shall become "hid in God," and that to them "to live" shall be "Christ." It is while we "behold as in a glass the glory of the Lord," that we "are changed into the same image;" it is by seeing Him that we become like Him; it is the power of personal contact, the principle of assimilation, that transforms us by the renewing of our mind.

It is then of the utmost importance that the contact be continual, and the perception, so far as possible, without break. The influence is intensified many fold where such is the case, while it is counteracted and neutralized to a most damaging extent where such is not the case. To *make* the contact continual, to make the recognized presence of the Lord a perpetual thing, this doctrine that God's home is in His providences, that He makes there the fullest and most immediate manifestation of Himself, so that "the heart that perfectly corresponds to God's providences, perfectly corresponds to His will," is absolutely essential. It more than quadruples at once man's opportunities of converse with His Creator.

He who has not formed the habit of seeing God in all, is evidently shut out most of the time from any special communion with Him. His thoughts are occupied with other things, and nothing reminds him of his Maker. In short, so far as the great purpose of existence goes, most of his time is wasted. He is like a sailing ship trying to cross the ocean in the face of almost constant head winds or calms. His progress is slow at the best and sometimes ceases altogether; many days and, perhaps, weeks go by in which nothing is done. How different with the man who can neither walk abroad or sit at home without beholding abundant tokens of his Father's presence and power, who sees God manifest in earth and sky, in cloud and flower, in river and plain, yes, in all that comes through animate agents as well as inanimate objects. He is like the strong steamer which loses little time for storm or calm, but speeds steadily on her way across the deep. He is like a thrifty merchant in whose hands everything turns to gold, and with whom nothing can come amiss or be wasted. No Christian should rest, indeed no Christian *can* completely rest, until he has gained this position.

It does not require very much thought to see that speculatively there is no other safe standing-place; that the promises and threatenings of the Bible are laid waste right and left by any other theory and that science while fully in accord with this, can stretch a friendly hand to no other. It is in practice that the chief difficulty comes. The human heart, while it harbors even the least pride and self-will, is not inclined to get into such close quarters with God, or to acknowledge itself so helpless in His hands. And a way of looking at things so directly contrary to that which prevails in every worldly circle is not easy to adopt. It is very much less trouble to go with the multitude, and speak as everybody else does.

But all such as are in dead earnest to find the nearest and shortest way to the fullest union with God, will care nothing for any obloquy or reproach that may fall upon them because of their unlikeness in this matter to the worldly or semi-Christian throng. They will devote their utmost efforts to obtain a clear comprehension of the doctrine, and, having obtained this, will with no less carefulness and persistency set themselves to make its daily and hourly realization the familiar habit of their lives. To those who do this there can be no failure, there can be nothing but swift advance and glorious enjoyment. "*Every word that proceedeth out of the mouth of God*," that is, every creature and event, shall give them sustenance and life. How then can they fail to flourish and grow strong This is the only true way to live, "not by bread alone," not simply by detached hours and special occasions, "but by EVERY word of God." This secret is confined at present to a few. O that many may know it, and freely participate in the same rich treasure!

SEPARATION UNTO.

BY FRANCES RIDLEY HAVERGAL.

"Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the Congregation to minister unto them?"—Num. xvi. 9.

The thought of separation, so inseparable from true and growing Christian life, is sometimes invested with an unnecessary sternness because it is only viewed in one aspect. Young Christians are tempted to think "separation *from*....." a hard thing, because they do not see how it is far more than outweighed by "separation *unto*." Let us think a little of this bright and beautiful side of it.

There is no true separation *from* the things which Jesus calls us to leave, without a corresponding separation *unto* things which are incomparably better. One hardly likes to speak of it as compensation because the "unto" is so infinitely more than the "from"; it is like talking of a royal friendship compensating for dropping a beggar's acquaintance, or the whole Bank of England for a brass farthing, or palace life for "giving up" workhouse life!

First and chiefly, we are separated unto the Lord Himself. He wants us not only for servants, but for friends; and He makes the friendship a splendid and satisfying reality. He wants to bring us "near to Himself," that we may be "a people near unto Him." He will not have a half possession in us, and so He says He hath "severed you from other people." Why? "That ye should be mine," "chosen unto Himself," "his peculiar treasure," "separated from among all the people of the earth to be thine inheritance." Is it "a small thing" thus to be the Lord's Nazarite, "holy unto the Lord all the days of his separation?" Is any earth-crown to be compared to "the consecration (*margin*, separation) of his God upon his head?"

We are separated also to far happier human friendships than the world knows. There is no isolation intended. "The Lord is able to give thee much more than this." Those who separated themselves *from* the people of the land *unto* the law of God, "*they* clave to their brethren." That is just it; we may lose "people," but we find "brethren," with all the love and pleasure and freedom of intercourse—yes, and even mirth—which that relationship brings. Is not this "much more" than the society of "*people?*"

But we do not get this—perhaps do not even guess its existence—as long as we try for both. *Both* means *neither* in this case; we are conscious of the hollowness of the one, and we are not separated unto—and, therefore, cannot possibly know the enjoyment of—the other.

Then we are separaetd unto work, "*the* work whereunto I have called them"; very different kinds, but to every man his own work, and thereby an end of all the gnawing purposelessness, and down-weighing uselessuess, and miserable time-killing, and sense of helpless waste of life. *Ennui* is no part of a separated life; there is no room for that wretchedness any more. "Whose I am, and whom I serve," fills it up. Some are separated more especially "to bear the ark of the covenant of the Lord." Some only to stand before Him, it may be "by night," so that "songs in the night" may ascend to his glory. Some in a thousand ways "to minister unto Him," to his poor, to "his prisoners," spiritually or temporally, always "unto Him" in his representatives. But *all* "to bless in his name," for praise is the invariable service of separation.

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

"Ye see your calling;" is it not a high one? "Seemeth it but a small thing to you?" Seemeth it too stern a thing? Is it not rather a "better thing" than fallen man could have dreamt of aspiring to? a brighter life than has entered into the natural heart of man even to imagine? Is it for *you*? Listen! "Be ye separate," and what then? "I will receive you." "This is his commandment" to you, and this is his promise; will you obey? Then you shall know a little, but every day more and more, of that unspeakable blessing of being "received" by the Father, until the day when Jesus shall come again and receive you unto Himself, for the grand separation of eternity with Him.—(*Word and Work.*)

TELEGRAPHIC NEWS.

Paris November 22nd: Marshal MacMahon still experiences great difficulty in forming a new Cabinet. It is rumoured that a reactionary movement is afloat for appointing M. Anselme Polycarpe Batbie President of the Council of Ministers.

London 23rd: Advices from the seat of war in Armenia state, that a Russian division will remain behind to garrison Kars, whilst the remainder of the Russian troops which took part in the assault are marching, under the command of General Loris Melikoff, against Erzeroum.—Advices from St. Petersburg state, that the Russian Press, in discussing the future peace conditions, propose the cession of the Turkish fleet to Russia and a joint Russo-Turkish command of the passage of the Dardanelles to the exclusion of other nations.

Paris 23rd: Marshal MacMahon has succeeded in forming a new Ministry from the Conservative party. The members are men unknown in political circles. General Rochebouet will fill the office of Minister of War and President of the Council of Ministers.

London 24th: Count Andrassy, replying to an enquiry from the Turkish Ambassador at Vienna respecting mediation by the Powers in the Turko Russian war, said that the moment for mediation had not yet arrived.

25th: Advices from Bulgaria state that a Roumanian army corps has been formed for the purpose of besieging Widdin.

Constantinople 25th: An Imperial Irade has been published by order of the Sultan, levying 150,000 men, including Christians, to form a civil guard in order to protect and maintain order in Constantinople and the provinces, during the absence of the regular troops at the seat of war.

Paris 25th: The French Ministry have made a resolute statement urging the withdrawal of political questions in the present struggle. and that attention shoud be solely directed to the consideration of commercial interests.—The Chamber of Deputies, by 323 votes against 200,, has adopted a resolution refusing to enter into any relations with the Ministry.

26th: Marshal MacMahon has resolved upon adopting a policy of resistance.

London 27th: News from the seat of war in Bulgaria reports, that the Russians have captured the town of Etropol, situated to the south east of Wratza.—According to a Russian official despatch, the Russians have succeeded in capturing the Turkish stronghold of Provitz, near Orchanie, which hitherto had been considered as impregnable. The troops who took part in the capture had previously performed a march of forty-eight hours through an inaccessible region. The Russian loss is described as trifling.—It is currently reported that the Turks have abandoned their positions at Orchanie.

Rome 27th: His Holiness the Pope, who has been very ill, is now reported as slightly better

London 28th: Suleiman Pacha with his army is successfully advancing from Rasgrad on Metchka, which is situated to the west of Kadikoi and about ten miles from Rustchuk on the road to Sistova.—All men belonging to the Servian Militia, who are now absent from their country, have been ordered to join their respective regiments by the 30th instant, on which date it is expected that the Proclamation of Servian independence will be issued.—A Russian official despatch has been received which states that the Turks have experienced a defeat at Metichka and been compelled to fall back. Constant skirmishes are taking place between Suleiman Pacha's outposts and those of the Czare-witch.—According to the latest news to hand the Russians apparently intend to recross the Balkans.—The *Daily Telegraph* to-day confirms the report that the Turks are evacuating Orchanie, but adds that they will hold the Orchanie Pass.

29th: A despatch has been received from Ghazi Ahmed Mukhtar; dated Erzeroum 25th instant, in which he states that the Russians still maintained their positions before the fortress, but that operations were suspended in consequence of the severe weather which prevailed, there being three feet of snow on the ground.—Lord Derby, in replying to a deputation which waited on him yesterday, said he differed from the prevalent opinion that the Euphrates Valley rute was the true route to India. England, he said, had no reason to depart from the policy of neutrality she had adopted in the Turco- Russian war. Constantinople was not in imminent danger, nor was the Suez Canal menaced in any way. His Lordship then said that the British Navy could not go to Constantinople unless the Porte first sanctioned such a step, and that as regards mediation England would not lose the opportunity should occasion offer.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*:

For Southampton.—Major-Genl Waddington, Major A G Murray, Mr Kay, and Lieut and Mrs H A Richards.

For Brindisi. Mr and Mrs Gonne, Lady Browne, Miss Swinton, Mr and Mrs Shepherd, Mrs Willoughby Osbourne and two infants, and Mr G Ermens.

For Venice.—The Rev A Stokes, Mrs Stokes and child, Mr F I Warwick, and Mr J H L Greenfield.

For Suez.—Mr and Mrs Newnham and Lieut-Col J D Plowden.

Per Str. *Australia*, Dec. 1st:

For Genoa.—Mrs C McNair, Rev A Rudolph, Mrs Rudolph, Mr Groom. Rev Hassenwandel, Mrs Hassenwandel, one child and one infant, Captain Blackmore, Mr C B Izon, Mrs H Maxwell and one child, Surgeon Major A M Verchere, Rev W D Cowley and Mrs Vaurenen.

PASSENGERS ARRIVED.

Per P. and O. Str. *Travancore*, 29th:

From Venice.—Mr and Mrs Arbuthnot, Mrs Reeves and infant, Mr J Cor'ery, Mr Henricks, Mrs Beatly, Mrs F Hore, Mr Pawlett, Mr Turnour, and Mr Latham.

From Brindisi.—Mr Mulock, Mr Read, Major Johnstone, Mr Steel Mr McMeekin, Mr E Partridge, Mr Emery, Mr McDougal, Major and Mrs Stewart, Mr Clay, Mr A Howell, Mrs Duff, Mr Rushton.

From Southampton.—Mr Bland, Mr Goodhall, Mr Drummond and Brother, Miss Moyle, Mr Fagan, Mr McGowan, Mrs Ashburnham, Mr and Mrs Kennedy, Capt W Gowan, Capt Hickson, Mr R Ellwood, Capt Farmer, Dr and Mrs Thompson, Mr Wilkinson, Mr Thompson, Mr Charlton, Mr B Lewis. Mr Grasley, Mr English, Mrs Blight, Mr and Mrs Liddell, Mr R Phillips, Mr J Hedley, Mr J Hoare, Mr G Davidson.

From Alexandria.—Mr Ganzer, Mr E Bernard, and Mr H Collins.

From Aden.—Mr Cartwright.

Domestic Occurrences.

BIRTH.

DAVIS—November 18th, at Muzaffergarh Punjab the wife of C. G. C. Davis Esq. of a daughter.

MARRIAGE.

GORDON—MERRICH—Nov. 29th, at the Cathedral, by the Rev. Dr. Maule, William Gordon, Esq., Messrs. W. Nicol & Co., to Miss Isabella Wilkinson Merrich, niece of T. C. Glover, Esq

DEATHS.

BRISTOW——Nov. 19th, of cholera. Willam Edward Bristow, Lieut. and Officiating Quarter Master 10th Regt. Bombay N. L. I.

LEVI—Nov. 19th, at Chittledoorg Madras. Levi the infant son of Mr. and Mrs. Watler Winckler fell asleep in His Redeemer.

GRAY—November 27th, at Rampart Row, of abscess of the liver, Captain Archd. Gray, B. I. S. N. Co.'s Service, aged 42.

"BOMBAY GUARDIAN."

Subscriptions received from 24th Nov. to 1st Dec. 1877.

at the new rate.

Robert Chas. Wronghton, 6th October 1878, Rs. 7-10; Captain Searle, 31st May 1877, Rs. 8; S. Steel, 7th July 1878, Rs. 2-8; Marshall Hill, 30th April 1878, Rs. 4; Dr. E. H. Condon, 6th November 1877, Rs. 23-6-9; Rev. J. G. Hawker, 6th November 1877, Rs. 17-5; Rev. G. R. Navalkar, 22nd Nov. 1878, Rs. 6-6; H. L. Butcher, 21st January 1878, Rs. 15-4; Major McCausland, 22d April 1878, Rs. 8; Rev. W. Hasenwandel, 31st January 1879, Rs. 10; Thomas Matheson, 30th Nov. 1877, Rs. 8-7; W. Knight, 3rd March 1878, instead of 17th November 1878.

Advertisements.

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The competition is confined to Christians and the Essays may be written in Bengali Urdu or English.

The Essays should be sent in by the **30th June 1878** under an initial or device accompanied by a sealed envelope containing the name of the writer—to the Rev. S. T. Leupolt, Secundra Orphanage, Agra.

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